

In the Latter Days, the sun shall rise from the West

— Holy Prophet Muhammad (Peace and blessings of Allah be upon him)

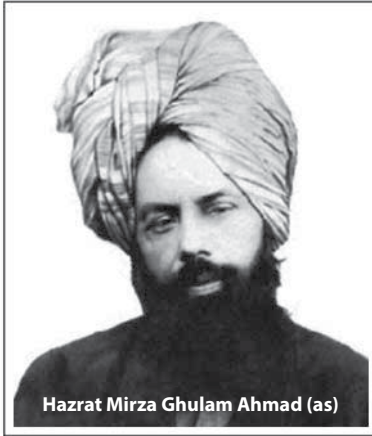


God the Source of Peace

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The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

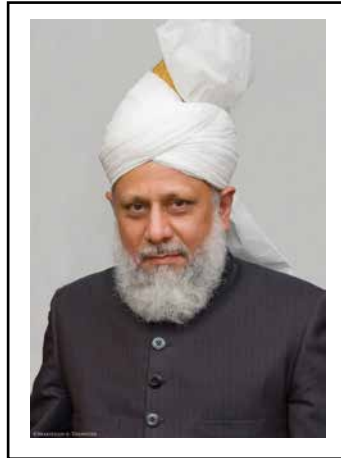
The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God-in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).



Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

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The Muslim Sunrise

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Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadi Muslim missionary to arrive in America in 1921. He founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The *Muslim Sunrise* welcomes letters to the Editor, questions, and submissions.

Email us at contact@muslimsunrise.com or go online to www.MuslimSunrise.com



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Muslims follow the name of God's prophets with the prayer '*Alaihis-Salam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *Sallallahu 'Alaihi Wa Sallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *Radiyallahu 'Anhu/a* or 'may God be pleased with him/her.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as: 'Alaihis-Salam (may peace be upon him)
ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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FROM THE HOLY QUR'AN

He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him.

The Holy Qur'an (59: 24)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿٢٤﴾

SAYING OF THE PROPHET MUHAMMAD (sa)

'Aishah (ra) narrated:

"When the Messenger of Allah (may peace and blessings of Allah be upon him) said the Salam, he would sit only for as long as it took to say: 'O Allah, You are as-Salam, from You is all peace, blessed are You, O Possessor of majesty and honor.'"

Sunan Ibn Majah, Hadith No: 924



EDITORS

MARCH 2022

Maintaining peace, be it individual or collective peace, has always been a great challenge and a major concern for mankind throughout history, but perhaps sustaining peace has never been as crucial as it is at the present time. Currently, mankind seems to be in full rebellion against God. Sinfulness and atheism are on the rise everywhere. Our personal peace, peace of the heart, is disturbed through constant anxiety, fear, and distress in our daily lives. Modern technology has provided various tools, has blurred moral and ethical lines, and caused a rapid decline in mental tranquility and social peace. Thus, the body, mind, and soul are all anxiously looking for peace to be attained and sustained at all levels.

In Islam, having a firm belief in One Ever-Living, Independent God Who is the ultimate source of peace, means not only that He bestows peace and security upon others, but He Himself is above any fear, pain, and death. The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as) writes, "He has all the excellences that anyone can imagine and He is Perfect in His Being, in His attributes and qualities, in every respect and is totally free from every defect and shortcoming" (1). However, some world religions, ancient and modern, make a compromise on the concept of God being above affliction, misery, and demise. For example, some Hindu gods and goddesses were either killed by others or committed suicide. The goddess Chinnamasta is depicted as standing with her own severed head in one hand, a scimitar in the other hand, and jets of blood spurting out of her cut neck. Another Hindu god, Aravan, committed suicide as a self-sacrifice to win the favor of the Hindu goddess, Kali. According to Aztec faith traditions, their gods used to sacrifice themselves to provide sustenance to the universe. By self-immolation, they helped mankind to survive to enjoy the peace and pleasure of life. And Christians

believe that God came to earth in the form of a man named Jesus and sacrificed himself to save mankind. In this issue of the Muslim Sunrise, we have presented some crucial aspects of attaining peace from its Divine source and maintaining peace at personal, social, national, and international levels from the Islamic perspective.

Please, read, enjoy and give us your feedback.

Mubasher Ahmad
Editor-in-Chief

Reference:

1. Mirza Ghulam Ahmad, Barahin-e-Ahmadiyya Part IV, Ruhani Khaza'in, Vol. 1, pp. 364-365, Footnote 11



IN THE WORDS OF THE PROMISED MESSIAH(as)

God's Beauty and Beneficence

Hazrat Mirza Ghulam Ahmad of Qadian
(may peace be upon him)

God's law of nature and the book of nature, which have been in existence since the creation of man, teach us that to establish a strong relationship with God it is necessary to have experienced His Beneficence and His Beauty. As pointed out before, by beneficence is meant instances of the moral qualities of God Almighty which a man might have personally experienced in his own being. For instance, God may have become his Guardian when he was helpless and weak and an orphan. Or God may have fulfilled his need at a time of want, or God may have helped him at a time of great sorrow, or God may have guided him without the intervention of a preceptor or guide in his search after God.

By His beauty are also meant His attributes which appear in the guise of beneficence, for instance, His perfect Power or His Tenderness or His Kindness or His Rububiyyat or His Compassion, or His general Rububiyyat and those common bounties which are available in large numbers for the comfort of man. There is also His knowledge which a person obtains through Prophets and thereby saves himself from death and ruin. Also, His attribute that He hears the supplications of the restless and fatigued ones. Also, His excellence that He inclines towards those who incline towards Him, even more so. All this is comprised in God's Beauty. The very same attributes when they are experienced by a person become His Beneficence with reference to him, though they are only His Beauty with reference to others.

When a person experiences in the shape of Beneficence those Divine attributes which constitute His Beauty his faith is strengthened beyond measure,

and he is drawn towards God as iron is drawn towards a magnet. His love for God increases manifold and his trust in God becomes very strong. Having experienced that all his good is in God, his hopes in God are strengthened. He continues to incline towards God naturally, without pretense and affectation, and finds himself dependent upon God's help every moment and believes firmly through the contemplation of Divine attributes that he will be successful because he has experienced in his own person many instances of God's grace, favour and generosity. Therefore, his supplications proceed from the fountain of power and certainty and his resolve becomes extremely firm and unshakable.



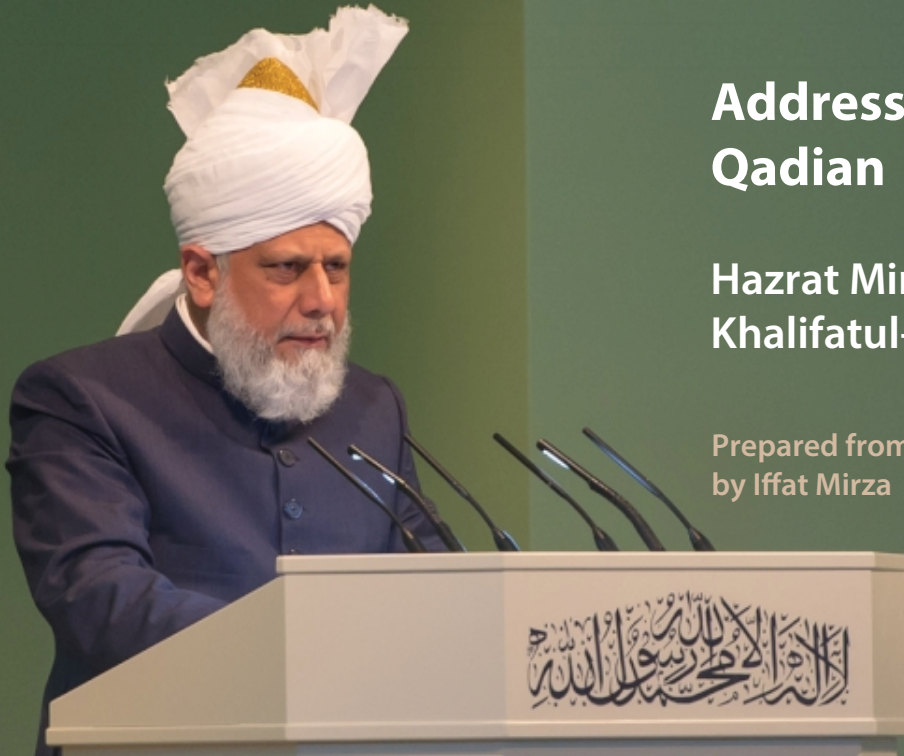
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1. Mirza Ghulam Ahmad, The Essence of Islam, Vol. 1, Pp 90-91. Islam International Publications Ltd., Tilford, Surrey GU10 2AQ, UK

Address at 126th Jalsa Salana, Qadian

Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

Prepared from the 'Review of Religions' transcript
by Iffat Mirza



The Jalsa Salana (Annual Convention) is a key event of the Ahmadiyya Muslim calendar with its origins dating back to 1891, where, under the guidance of the Promised Messiah and founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad (as), a three-day event was held in his home village, Qadian, India, with the purpose of creating an environment where spirituality and religiosity are given the utmost importance.

On December 24, 2021, the community held the 126th Jalsa Salana Qadian. His Holiness Mirza Masroor Ahmad (aba), the head of the Ahmadiyya Muslim Community, delivered a live address from Surrey, England. He addressed a variety of issues the modern world is facing, particularly in light of the global Coronavirus pandemic. His Holiness Mirza Masroor Ahmad (aba) spoke of global inequalities and injustices and elucidated the danger of letting these prevail as they pose an imminent threat to world peace. He also highlighted important Islamic teachings as a solution to the societal ills which threaten peace and harmony.

The following is a summary of Hazrat Mirza Masroor Ahmad's (aba) address (1).

His Holiness began by stating, "Today is the final day and the concluding session of the Jalsa Salana [Annual Convention] Qadian. Similarly, Guinea-Bissau, a country in Africa, is also holding its Jalsa. They

requested to be included in this proceeding, and so scenes from their Jalsa are also being shown occasionally on the screen. By the grace of Allah the Almighty, there are other countries where the Jalsa is taking place, or is going to take place, during this time as well. Nevertheless, as they are holding their Jalsa on the same days as the Jalsa in Qadian, I have mentioned them. I will now turn to the actual subject [of the address].

We claim that it is the teaching of Islam alone that serves as the most excellent teaching that can establish a beautiful society, due to the fact that it has remained preserved in its original form. It is this very teaching, which if truly adhered to, draws one closer to God Almighty, and then, as a result of that nearness, along with the desire and effort to attain the pleasure of God Almighty, it provides unparalleled guidance for a true Muslim in relation to fulfilling the rights of others. It is the fulfillment of these rights which serve as a guarantor for establishing peace and harmony in society.

Nowadays, there is much debate about how long-lasting peace and security can be truly established. The potential for disorder, unrest, and warfare at both the local and international level is ever increasing. Indeed, not even the COVID-19 pandemic, which has left the entire world shaken, has managed to remove the animosities harbored within the hearts of people or purged nations of their pride and arrogance over one another.

People are not paying heed to this warning of Allah the Almighty, and should this same attitude continue to be displayed by people and nations, the ramifications will be incredibly perilous.

Nevertheless, at present, I am going to mention various aspects of Islam's teaching in relation to peace, which if people were to truly implement, the world would become an abode of peace and harmony. The teachings presented by Islam guarantee the establishment of peace in the world. I will present these various aspects in light of the teachings of the Holy Qur'an."

His Holiness (aba) quoted the Holy Qur'an to illustrate Islamic teachings on religious tolerance: "Verily, We have sent thee with the Truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent" (2).

Hazrat Mirza Masroor Ahmad (aba) went on to explain: "Hence, this is a clear distinction between the teaching of Islam and that of other religions. Other religions only consider their teachings to be true. However, according to the teachings presented to us by the Holy Qur'an, it is the duty of every Muslim to acknowledge that prophets appeared in every nation, and if they accept the fact that prophets have appeared in every nation, how then can they say that other prophets are false? At times, adherents of other religions raise, or can raise, foul allegations against the blessed character of the Holy Prophet (sa). However, Muslims address Moses (as), Jesus (as) and the avatars of the Hindu faith, with reverence and respect."

Hazrat Mirza Masroor Ahmad (aba) also quoted Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), saying, "In this day and age, the Promised Messiah (as) has addressed these aspects for us in a most beautiful manner. The Promised Messiah (as) states: 'I do not hold the belief that apart from Islam all other religions are based on falsehood. I believe that just as God, Who is the God of all creation and sees everything, fulfills the physical needs of everything, so too does He fulfill their spiritual needs. It is not true that He has only chosen one people from the beginning of the creation of this world and shown no care for the rest. Yes, it is true that a time comes for one nation and then for another. I do not say this to please anyone; rather, God Almighty has revealed to me that Raja Ramchandra and Krishna were also pious servants of God and had a true relationship with Him. I distance myself from the one who belittles or ridicules them. The example of such a person is like that of a frog in a well which fails to understand the vastness of the ocean. Based on the authentic accounts of their lives, we find that they made great endeavors and efforts to find the true path that leads to God Almighty. One who says that they were not righteous speaks against the Holy Qur'an, as it states: 'And there is no people to whom a Warner has not been sent'" (1).

His Holiness (aba) also went into detail to refute all links that have been made between Islam and terrorism. He expanded: "Another misconception about Islam due to the lack of awareness of its teachings and history, is that Islam is an extremist religion, and due to its teachings of compulsion, it was spread by force at its inception and efforts are still being made to do so today. This allegation is one that has no basis. When one reads the Holy Qur'an, they will find that it negates this concept, and instead teaches to refrain from the idea of compulsion on many occasions, as is stated: 'And if thy Lord had enforced His will, surely, all who are in the earth would have believed together. Wilt thou, then, force men to become believers?'" (3)

His Holiness continued: "Hence, if we were to convince the world through force, God Almighty would not have stated that we cannot compel people to accept Islam. Allah the Almighty says that He has the power to make everyone Muslims, but He has not done so. Therefore, if Allah the Almighty has not done this,



neither the Holy Prophet Muhammad (sa) has the right, nor his followers, to force anyone to become a Muslim. In fact, one is commanded to preach, to convey the message of Islam and to show others the path. After having shown people this path, Allah the Almighty then states: "And say, 'It is the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve'"(4). Allah, the Almighty God has revealed that this teaching is the truth and for your benefit. It is better that you accept it, but if you wish not to, that is your choice. Allah the Almighty will then judge us on the Day of Judgement and the affairs of this world will have come to an end. No one has the right to compel anyone in this world if they wish not to accept a religion. Hence, Islam does not punish anyone in the world on the basis of religion. It is the erroneous explanations and commentaries of certain scholars that have put Islam in disrepute."

His Holiness (aba) further linked the question of peace to the necessity of believing in One living God. He stated: "As mentioned in this verse, one should worship Allah and not associate any partners with Him. This means that one ought to establish the Unity of God; hence, when one truly believes in the Unity of God, they would never commit an injustice against another. At the same time, Allah has outlined a list of people towards whom a believer must show kindness. If one lives their life according to this, it would bring an end to all those means that destroy peace. This list covers all those people who one deals with in society; [it mentions] one's relationship with their parents and the importance of other relationships as well. In the end, Allah the Almighty has warned that He does not like those who are proud and boastful.

Earlier, it was mentioned with relation to arrogance that Allah the Almighty warns those who are arrogant that the only guarantee for peace and tranquility is in fulfilling the rights of people. We see within society

that issues, arguments, and agitations mostly arise when people are angry with one another. Quarrels and arguments arise when one is overcome by anger. Allah the Almighty has guided the Muslims towards one fundamental principle and after mentioning particular traits, [Allah says] that they have been created as a nation that is balanced in all their affairs. Therefore, this principle should be followed in both cases of love and anger. In a state of anger, do not go to the extreme whereby you are not able to forgive, nor in a state of love should one go to the extreme whereby they suffer greatly. In such a state of love, one cannot fulfil their duties in a just manner. Thus, it has been advised that there should be a limit to one's anger and also a limit to one's love."

To conclude, Hazrat Mirza Masroor Ahmad (aba) turned his focus to the specific responsibility Ahmadi Muslims carry to establish peace through their good conduct and fair dealings. He guided: "After having accepted the Promised Messiah (as) [as the Messiah of this age], may Allah the Almighty enable us to establish good examples for the rest of the world in all of our actions, whilst adhering to the true teachings of Islam. May we truly implement the various guidance I have mentioned in relation to establishing peace and the various other points I have mentioned. Then we ought to inform the rest of the world of this as well, for they are heading towards a pit of destruction because they only wish to fulfill their personal interests. May the world come to realize that true peace can only be established through fulfilling the commandments of God Almighty, as there is no worldly system which can be of true benefit in establishing peace. Hence, this is a huge responsibility upon every Ahmadi Muslim."

Hazrat Mirza Masroor Ahmad (aba) concluded his address with a silent prayer.

References:

1. Transcript provided by Review of Religions. <https://www.reviewofreligions.org/36457/islams-principles-for-establishing-true-peace/> [Accessed: January 5, 2022]
2. The Holy Qur'an (35:25)
3. The Holy Qur'an (10:100)
4. The Holy Qur'an (18:30)

In Search of Universal Peace

Suhail Kausar

Peace is one of the most natural and innate desires every human being is endowed with. Even a newborn yearns for peace and security instinctively and is blessed with the provision of a mother's tender love in her lap.

Unfortunately, we are faced today with lack of peace at almost every level, even though humanity has made tremendous material progress at a pace unparalleled in human history. Little attention is being focused on this most sought-after feeling of peace, though the lack of it has the potential to endanger individual and communal peace, resulting in the destruction of the whole fabric of human society. Thus, conscious and determined efforts are required by society to strive towards achieving and maintaining peace at all levels.

God Almighty, the Creator of the entire universe, including humankind as a sublime creation, has blessed us with the discretion and intellect to make conscious and rational decisions. Our loving God has bestowed countless resources and bounties necessary for our existence and sustenance out of His attribute of Graciousness, which include not only material things for our physical survival but also spiritual guidance and wisdom, provided through His Divine messengers. The messengers are assigned only to convey His message, and through their own noble examples of compassionate demonstration of the benevolence of God's guidance, they enable to make it very rational and appealing for humans to understand and to follow.

Yet the All-Knowing God has left many discretionary decisions to man out of His profound wisdom. We must strive consciously, therefore, to create the environments conducive for maintaining peace and tranquility in society through careful consideration of the options made available to us through His Divine guidance.

God Almighty has laid down some basic laws applicable to temporal as well as to spiritual successes in these words, "And that man will have nothing but what he strives for" (1). We are aware of this principle, and in acknowledgment, we make our best efforts for success

in this world. It is clear that our desire for peace demands actions on our part to strive towards this desired goal.

Challenges to the achievement and maintenance of peace, however, come from multiple directions, and it would be prudent to identify and analyze each aspect to confront them effectively. One of the beauties of Islamic teachings is that God Almighty, Who is the absolute Knower and the Wise, has not left any of its aspects without Divine guidance. I can only enumerate a few examples to illustrate how His love for us helps us to establish peace in the society for our beneficence.

Individual Peace

The search for peace starts with oneself, as no peace can be found unless an individual is at peace with oneself. God Almighty has engrained the search for peace into human nature, which knocks on various doors looking for it but can only find it through the guidance God provides in the Holy Qur'an, "Those who believe and whose hearts find comfort in the remembrance of Allah. Aye, it is in the remembrance of Allah that hearts can find comfort" (2). Just as a fish out of water cannot find peace until it returns to its natural, life-giving habitat, the human heart cannot find peace without spiritually connecting to its source of creation. It is only the love of God that can bring about true respect for His creation. Man begins to respect his fellow beings with a higher and nobler objective out of his respect and obligation owed to his Creator. One can say that, in essence, it is the love of God which is transformed into the love for His creation.

The vacuum created by the concept of the non-existence of God is filled by man's ego. Ego, selfishness, and commitment to serve one's own ends grow stronger and all-powerful. Societies whose foundations are built with the bricks of such individuals always remain egoistic and self-oriented. This mindset becomes a catalyst for creating anxiety and restlessness, thus taking one away from peace unconsciously.

The character and attitude of individual members of society play a significant role in the creation of either a peaceful or a disorderly society. According to Islam, desires and ambitions are both activated and curtailed under Divine guidance so that a perfect balance is achieved. God Almighty declares the attributes of virtuous human beings in these words; "You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah" (3).

Our interactions with members of the society we live in, and our attitude towards them, can result in kindred-like relations if we follow the guidance provided to us by God Almighty in the Holy Qur'an: "Verily Allah enjoins justice, and the doing of good to others, and giving like kindred and forbids indecency, and manifest evil, and wrongful transgression. He admonishes you that you may take heed" (4). Three levels of relationships, one after the other, have been proposed to promote peace and compassion in society. Additionally, avoidance of indecency and manifest evil have also been admonished, which are detrimental to the promotion of peace.

God Almighty has blessed humanity with guidance for all kinds of relationships and specific moments in their lives to provide peace and tranquility to individuals and thereby to society. At the time of marriage, when one starts a new and crucial phase of one's life, enlarging the scope of personal interactions, He has guided in these words: "O ye who believe! Fear Allah and say the right word. He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success" (5). It has been highlighted that the significance of straight talk under the domain of love and fear of Allah can help to bind relationships with respect, love, and compassion for each other.

Economic Peace

The economic state of humankind is one of the significant factors for maintaining peace at all levels. There cannot be any peace in a society where some are so poor and destitute that they cannot secure even basic food nutrients to feed themselves and their families, while others possess unlimited wealth. Acquisition of wealth can breed an addiction to accumulating more and more wealth, even at the cost

of deprivation of others. This creates a significant imbalance that leads to undesired attempts by the deprived to resort to a host of societal ills to satisfy their natural needs. Islam provides remedies based on the human psyche to resolve this issue of economic disparity by guaranteeing the rights of all members of society, irrespective of their financial status. God Almighty admonishes us in these words, "And in their wealth was a share for one who asked for help and for one who could not" (6). It is a stark reminder to the wealthy that their wealth is a God-given bounty that must not make them feel exclusive and arrogant. God says in Holy Qur'an, "Say to my servants who have believed that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship" (7). This clears the misperception that wealth is earned solely from one's own efforts and capabilities. God, if He so wills, can take away one's capabilities at any time without any warning.

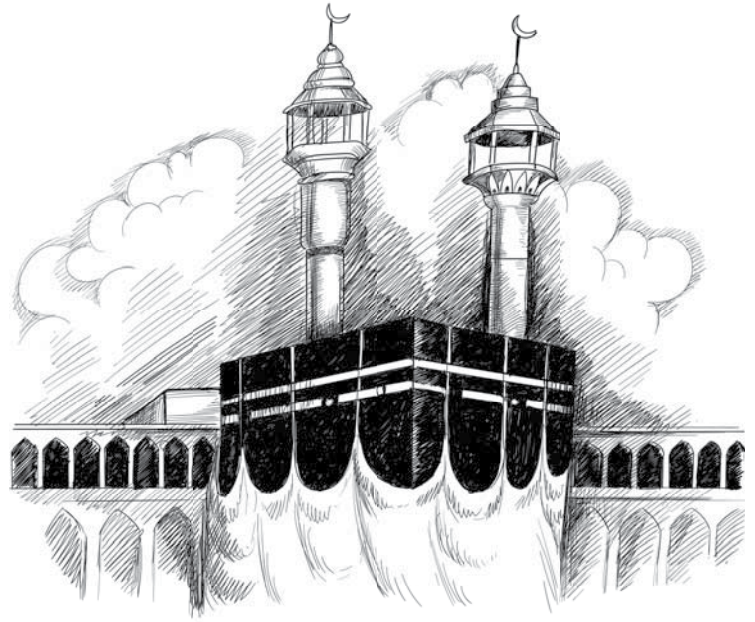
Some people might, however, become ungrateful to their benefactors: instead of expressing gratitude for any favors they received from others, they may misconstrue that what has been given to us is their right. If this attitude were to be promoted, it would be at the cost of courteous and decent behavior. Thus, turning to the recipient of favors, the Holy Qur'an repeatedly reminds him of his duty to be grateful, expressing his gratitude for even the smallest favor



shown to him. The believer is told continually that God does not love the ungrateful: "If you are ungrateful, surely Allah is Self-Sufficient, being independent of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness, He likes it in you" (8). Once again, Islam provides guidance in accordance with the human psyche to promote peace and compassion in society by satisfying the physical as well as spiritual needs of both the donor and the recipient.

The weak and poor should not be denied their fundamental economic rights such as freedom to choose one's profession, equal access to opportunities, and basic requirements of life. In fact, Islam has provided guidance for the promotion of the economy, benefitting all segments of society. It prohibits hoarding of wealth, which might be used for accelerating the wheels of business and industry. God has ordained, "Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favor of Allah-it is these who will increase their wealth manifold" (9). Islam clearly forbids the system of interest, which becomes a source of exploitation of human deprivations and promotes the accumulation of wealth in fewer hands. Instead, the hoarding of wealth is taxed in the form of Zakat not only to incentivize investing wealth in the broader economy but also to help the needy to stand on their own feet through Zakat funds. This action results in a more equitable distribution of resources and opportunities, bringing about well-desired peace for all. Such an approach is also perfectly aligned with the fundamentals of modern economics, which demand greater buying capacity amongst the majority in order to sustain a strong and healthy economy.

The discussion about the search for universal peace can be summarized in the understanding of the verse of the Holy Qur'an, which says: "And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie, then, with one another in good works" (10). This explains the wisdom behind the exclusive characteristic of discretion bestowed upon us to benefit from Islamic teachings by striving in the guided path. Islamic history is a manifest witness for when the world saw a perfect human and humane model of love and compassion in



practice in the character of the Holy Prophet Muhammad (sa). During his prophethood, he oversaw a society where every person was eager to sacrifice their wealth, honor, and life to uphold peace and security for their fellow human beings fulfilling the rights of God as well as humanity. God Almighty has now ordained to revive the same spirit through the second manifestation of Islamic revival. This process is underway through the advent of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), and his successors.

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Causes of Peace Deprivation

Hafiza Afia Naseer

There are numerous causes of peace deprivation. It begins at the individual level and progresses to the larger scale of life. Most of the areas of peace are affected as a result of both. The causes of peace deprivation can be sub-divided into two topics: individual and global peace. Firstly, I shall discuss peace deprivation on an individual level.

On a family level, we notice peace deprivation due to family issues. It begins with one person, so that must be addressed first. Our family values, culture, and background, as well as how we grew up, all have an impact on our inner peace, with which we then endeavor out into the world. A child who grows up in a home where his or her parents fight has a greater chance of developing mental illness later in life. The definition of peace is the absence of disturbance. There is a proverb that says, "Peace comes from within. Do not seek it without" (1).

As human beings tend to compete in almost every aspect of life, hence, the life of one person can become more stressful. Individually, this stress can magnify into plenty of difficulties and people often turn, for example, to drugs for relief. Various types of substance abuses are used in the hope of finding satisfaction, including the act of unnatural sex. People invest in competing to display their wealth to establish their status in society, which only provides temporary satisfaction. Exhibition of possessions merely for the sake of showing off narrows one's thinking. As a result, one's objectives and goals become materialistic. Islam discourages flaunting and teaches a remedy in the form of prayers and acts of worship that bring inner peace. According to a Hadith: "If anyone wants to have his deeds widely publicized, Allah will publicize (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him" (2).

The media, movies, and television shows can induce damage to an individual's peace of mind. We watch

these programs repeatedly until our minds become numb and they no longer affect us, whereas Islam teaches us to follow the path of moderation. The following Hadith explains: "O people, remain straight upon the path and you will have taken a great lead, but if you swerve right or left then you will be led far astray" (3).

The idea of following religion has rarely changed over the years. We have found traces of worshipping God, or gods, in every nation that has come and gone. This demonstrates that the concept of worshipping God has been embedded in the human mind; rejecting it causes mental health issues by disrupting inner peace.

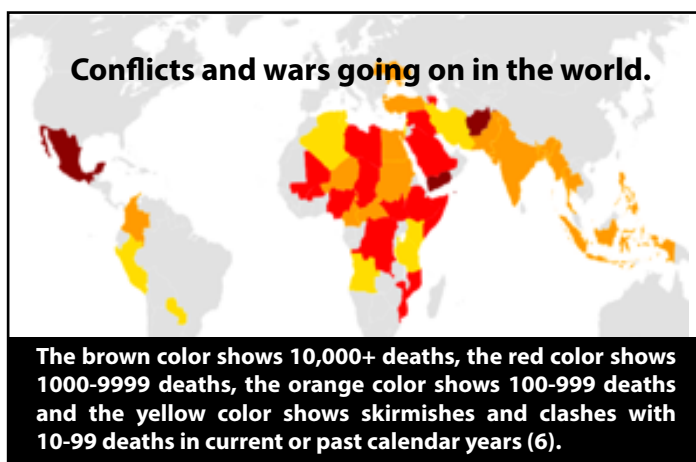
The atheists' way of thinking is another factor that disturbs inner peace for a believer. Unfortunately, the trend is becoming more common among educated people. Atheist thinking can put pressure on the human mind to the point where one cannot find an answer to the origin of the universe but may still be forced to believe in the explanation put forth by atheists. That disconnects us from our primary source of power, which is God, and we are left struggling to survive without our lifeline. As a result, it becomes difficult to seek God's help, so turning to media entertainment for momentary and meaningless satisfaction seems like an easy way out.

Making connections with like-minded persons can help to achieve inner peace. Religion plays an important role in any community's inter-personal connections. Living apart from one another does not have a positive impact on us over time, and as a result, we develop a variety of ailments related to mental health. We can then lose sight of the importance of connecting. If we are preoccupied with competing with one another, we may become unaware of the power of connecting and may not even have time to practice our faith, which would be a source of providing us peace of mind.

The second aspect of peace deprivation that affects us all on a global scale occurs when we are dissatisfied with ourselves. We fall victim to and can develop, a variety of bad habits, including greed. Greed is another reason for destroying our peace because one is unhappy with what one has and wants more. Greed begins on an individual level and progresses to communal and eventually, to global issues. This is one of the many reasons for the current conflicts in many countries.

We are motivated to work hard and achieve our goals, but not to uphold our moral values such as truthfulness, honesty, and faithfulness. The world bank states in its "Poverty" report: "Hunger and poverty have been increasing over time for a variety of reasons" (4). It is also a well-known fact that people in poor countries have few rights amidst dishonest and unfaithful leaders dictating their rights. In addition, there are numerous other causes of societal depression, which have resulted in increased local conflicts and, ultimately, in wars. This scenario also applies to advanced countries, as poverty has increased dramatically in recent years, contributing to societal depression and other mental health issues. The wealthy nations' egoism and selfishness also contribute to the implementation of wars. Uneven wealth distribution is another cause of peace deprivation.

It has been assumed that religion causes conflicts between people, but we must examine whether this is true or not. Wars based solely on politics or other agendas, such as World Wars I and II, caused extreme devastation. Details of ongoing wars are provided by "ReviseSociology" under the topic "Ongoing Wars and Conflicts in the World Today" (5) as shown below:



All wars or conflicts can be resolved through sincere mutual discourse. The conflict normally progresses to the point where the parties involved believe there is no

solution. The 'stronger' party tries to suppress the opposing party and finds a solution in its own favor, no matter the cost. Or the 'stronger' ones are so sure of themselves that they believe that if a power is forming against them, they can simply finish it off by engaging in some extreme activity. In other words, their minds might have not evolved to the point where they can sit and discuss the problem without engaging in aggressive or inhuman activity.

Several verses of the Holy Qur'an mention how to establish peace. Surah Al-Baqarah says: "And spend for the cause of Allah and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good" (7).

In the following verse, we read what the Qur'an says about killing one innocent person: "On account of this, We prescribed for the children of Israel that whosoever killed a person, unless it be for killing a person or for creating disorder in the land, it shall be as if he had killed all mankind, and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with Clear Signs, yet even after that, many of them commit excesses in the land" (8).

Islam means "peace." We see many examples of the Holy Prophet Muhammad (sa) treating prisoners of war humanely, with kindness, and even forgiving the murderers of his daughter, Zainab (ra) (9). Islam's teachings on peace are infused with these examples. The solutions to problems of peace deprivation provided by Islam are so satisfactory that, assuming one follows them correctly and with an open mind, no alternative solution needs to be proposed.

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Absolute Justice: A Divine Path to Peace

Aasim Ahmad

Absolute justice is a topic not often heard of in political discourse. Nonetheless, the Spiritual heads (or Khulafa) of the Worldwide Ahmadiyya Muslim Community have discussed this topic for decades. Absolute justice is a quality of God as outlined in the Holy Qur'an. God is indeed the source of all justice, and it is from Him that we seek guidance and wisdom in terms of what is just. It is a fundamental principle that wherever justice is found, peace is not far behind, and wherever justice is found broken, war and discord burn free.

The fourth Spiritual Head of the Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad (rh), wrote a treatise "Absolute Justice, Kindness, and Kinship" on this topic; and the current head of the community, Hazrat Mirza Masroor Ahmad (aba), has been speaking on this topic in numerous speeches and sermons he delivers to world leaders and other secular and spiritual audiences. This community of Muslims is so focused on absolute justice because God Himself enjoins the righteous people to establish absolute justice. God says in the Holy Qur'an: "Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonishes you that you may take heed" (1).

This verse is not just any verse from God's perfect book. This verse and the three commandments in it are recited often in Muslim communities as it was the tradition of the Prophet (sa) to recite these commandments at the time of the Friday Prayer service (Jumu'ah). This was and is now permanently a part of the second sermon delivered in Arabic on Fridays. In this verse, we can see the emphasis on justice, but, as is incumbent on all righteous people, we must reflect on the importance and impact of these instructions from God, the Creator of all.

This verse urges three actions from humanity as well as three prohibitions. We see the first commandment is to enjoin justice followed by kindness, i.e., the doing of good to others, and, finally, kinship, i.e., giving like

kindred. The three prohibitions are indecency, manifest evil, and wrongful transgression. While justice, kindness, and kinship are the three stages of morals that constitute the positive side of man's moral development, *"Its negative side is portrayed in the three words, viz. Fahsha' (indecency), Munkar (manifest evil) and Baghy (transgression). Fahsha' signifies vice of which the knowledge is confined to the doer and Munkar signifies those evils which other men also see and condemn, though they may not suffer any loss or infringement of their own rights by them. Baghy, however, comprehends all those vices and evils which not only are seen, felt and denounced by other people but which do them positive harm also. These three simple words cover all conceivable vices"* (2).

The commentary (above) on this verse by the Second Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), describes the three commandments as covering the various stages of moral and spiritual development of man. Were man to pursue this course and act on these commandments, he would create peace in his own body and soul. Once a man has peace from within, he indeed becomes a beacon of peace to those around him.

Justice specifically would be the balance of giving an equal amount in return for what has been given. This applies to many different scenarios and includes the bad and the good. Harm can be dispensed equivalent to the damage received; good should also be returned in an equal manner. This applies to business and commerce, social life, and all facets of human life.

Advancing from justice, one achieves a level of goodness that does not consider the opposing balance of action. In other words, goodness means doing good to others, regardless of what the other has done. This is a charity or social service where a person gives without being given anything in exchange. Goodness is a virtue that does not even consider whether harm was done. Thus, a person truly transcends justice when he is no longer concerned with balancing the bad but instead

wishes to overcome it and shift the scales toward good.

The final step in this transcendence towards peace is giving like kindred or kinship. This is when one does good to others regardless of what was done to them, if anything, but goodness is done as if it is directed toward blood relatives. This means that good is done by impulse or without question. There is no preceding context or basis for doing good, except to do good. This person truly represents the soul at rest that is capable of true sacrifice for others. A person can only sustain this with a strong and solid relationship with their God. Truly, God is the reward of those who can sacrifice without thought or concern for themselves or any circumstance. This is how a mother acts with her children. She sacrifices a portion of her life for her child without any thought or concern. An infant child can give nothing in return and, in fact, demands more and more, and the mother certainly keeps giving without care for herself or her condition.

One can imagine that if such people were to exist in abundance, how could peace not exist in the world? Thus, Islam, which means obedience and peace, and God, who is the source of peace, offer a path to peace simply through abiding by these virtues. It begins with justice, and if we cannot find a way to balance out the bad, then how can we even imagine what peace is genuinely like? The truth is that the peace sought by humanity, generation after generation, is only three commandments away.

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Finding Peace through Reflection of Divine Attributes

Maliha Mehmood Butt

Peace, an often-elusive concept in our fast-paced lives, is lost somewhere between our struggle for survival and success in a competitive world, the demands of an ever-expanding digital society, and a disturbing background of international tensions, economic depression - and a pandemic to boot.

In such a challenging setting, it is often difficult to find momentary peace let alone create a prevailing state of inner peace. So how can we obtain true peace in our souls? Philosophers, thinkers, physicians of physical and mental health, leaders of various communities have proposed a two-fold concept comprised of peace with oneself and peace with the world. This concept, while logical, is incomplete. Just as a child cannot truly be at peace if they are in conflict with their parents, neither can man, a creation of God, attain true peace without Him. Hazrat Mirza Tahir Ahmad (rh) the Fourth Successor of The Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), explained the Islamic concept of peace in a Question-and-Answer session in 1996 as "Peace with The Creator and Peace with oneself and the rest of the world" (1).

These two aspects are inextricably interconnected; it is not possible to be at peace with oneself and the world without being at peace with the Creator and vice versa.

In the Holy Qur'an, God is described as the true Source of Peace: "He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him" (2).

Being the Source of Peace, God is free from all suffering, pain, self-imposed injuries, and death that are ascribed to Him and inflicted or implemented in His name by ignorant people. Rather, peace and security emanating from Him in abundance cannot

be achieved without forming a connection with God, without being at peace with Him.

The solution and outcome of being at peace with God have been explained in the Holy Qur'an: "Verily, those who believe and do good works, they are the best of creatures. Their reward is with their Lord, Gardens of Eternity, through which streams flow; they will abide therein forever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord" (3).

Similarly, the Qur'an also says: "Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve" (4).

Thus, the key to true peace of the heart is complete submission to the will of Allah. This can only happen when every action is guided by the commandments of Allah. This is what is meant by the worship of Allah, as mentioned in the Holy Qur'an: "And I have not created the Jinn and the men but that they may worship Me" (5).

If we explore the meaning of the Arabic word, "Abd", it becomes evident that to worship God is not limited to the physical act of praying. An "Abid", a true servant, obeys his master in word and deed so completely that he becomes a reflection of the master. This is what is meant by worship, to immerse oneself in the attributes of Allah. We read in the Holy Qur'an: "Say, 'We will adopt the religion of Allah; and who is better than Allah in teaching religion, and Him alone do we worship'" (6).

Here we see the beauty of the Arabic language, where a word can have different but interconnected meanings that together give a profound depth and layers of insight to that word. The word "Sibghat" used in this verse means religion as well as color or dye. What it means is that religion is like a dye that has the power to change the characteristics of the person who colors himself with it. And what is a better religion for man to

adopt than the religion of God, the Being Who created man? We read in the Holy Bible that "God created man in His Own image" (7).

Thus, the Qur'an explains that the true worshipper of God is one who immerses himself in the Divine attributes and qualities of Allah. His actions and words reflect the image of God just as a mirror reflects a true likeness.

One may ask, what are the attributes of God? The teachings of many religions, distorted and blemished over centuries by the interpolations of some ignorant human minds, describe their gods to be weak, silent spectators who could only intervene in the past by either sacrificing their own lives or those of their chosen ones. Such gods hardly inspire faith let alone act as role models in our lives. But the God described in Islam, the All-Powerful, Just God, Creator and Sustainer of the Universe, Merciful, Gracious, the Pardoner, the Bestower of Reward and Punishment, the Compassionate, the Protector, and the Guide. He alone is worthy of worship, the Divine Being with perfect attributes, free of flaws. The Holy Qur'an is a treasure house that describes all the Divine attributes of Allah we can aspire to and attempt to incorporate in our daily lives to create peace in ourselves and in our societies. The very first chapter describes the mother attributes, to which all others can be traced: "God whose name is Allah is worthy of every kind of praise and all praise pertains only to His Glory, for He is the Creator-Sustainer of all the worlds; He is the Gracious, He is the Merciful and He is the Master of the Day of Requit" (8).

The attribute of the Creator and Sustainer (ar-Rabb), mentioned above, is who creates, leads, and sustains to perfection all that is in the universe, not just the physical but also the spiritual universe. Through this attribute, we are encouraged by the Divine Being who is the Source of all capacity and ability, to achieve endless progress in knowledge, in doing good, and in the worship of God. With the use of the phrase, "all the worlds" we are directed to the good and welfare of others and not just of one's own. Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), the Second Successor of the Promised Messiah (as), explains: "By linking up the clause 'all praise belongs to Allah' with the phrase 'Lord of all the worlds' God has drawn our attention to the fact that one man's good is really linked

to, and dependent on, the good of all mankind. A true believer should, therefore, look not only to his own good but to the good of all. One who does not do so has failed to grasp the true spirit of Islam and the universality of God's providence. Happiness for one lies in happiness for all" (9).

Commenting on Ar-Rahman and Ar-Rahim, Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), explains: "'Ar-Rahman' is One Who shows mercy gratuitously and extensively to all creation without regard to effort or work, and 'Ar-Rahim' is One Who shows mercy in response to, and as a result of, the actions of man but shows it liberally and repeatedly" (9). In our small circle of family, friends, and neighbors, these attributes guide us to give without expecting anything in return, to be merciful in our dealings with others, and be generous in rewarding and promoting good deeds.

On the attribute of 'Malik-e-Youmidin' Hazrat Mirza Bashiruddin Mahmood Ahmad (ra) expounds that "The use of the word 'Master' serves a twofold purpose. On the one hand, it encourages a person who has, in a moment of weakness, committed a sin, not to despair because God, being his Master, has the power to forgive. On the other hand, it serves as a warning against taking undue advantage of God's mercy. For if as God, the Master could, and no doubt would forgive, He would also hate to see His servants degraded by sin. God, the Master, inspires man both with hope and with fear, and this is essential for man's spiritual progress and development" (9).

Hazrat Mirza Bashiruddin Mahmood Ahmad (ra) further explains how a man can progress spiritually using just these three attributes. He says, "... man, first of all, becomes the manifestation of the attribute of 'Maalik' (Master); he begins to manifest in himself the attribute of 'Adal' or justice, tempering it with mercy and forgiveness. Having developed in his person the attribute of 'Maalik', man reaches the second stage of spiritual progress where he becomes the manifestation of the attribute of 'ar-Raheem', i.e., He begins to reward the actions of man liberally and generously. This is the stage that is termed 'Ihsan' or beneficence. The next stage relates to the attribute of 'Ar-Rahman'. Here the sphere of man's beneficence becomes widespread; his goodness extends to believers and non-believers alike, He begins to treat them just as a mother treats her



children, prompted only by a natural instinct and without hope of any return. This stage has been termed 'Ita-e-zil Qurba,' that is, doing good to others as one would do to one's near relatives. Then comes the attribute of 'Raabil Alameen' which marks the highest stage of man's spiritual development, when he becomes a manifestation of "Lord of all the worlds. At this stage, man makes himself responsible for the welfare and guidance of the whole world. He is not satisfied if he or only those who immediately surround him are guided or otherwise provided for, but desires the good of the whole world, and begins to use his God-given powers for the achievement of this great end" (9).

The Holy Qur'an, with every verse and chapter, brings to light the innumerable beautiful attributes of God, which can help resolve conflict in any situation, be it personal or communal. It guides us towards the path of righteousness through which true peace can be achieved. By adopting the colors (Divine attributes) of God, we can create a world of peace that starts within our souls when we forge a bond of love with God; this bond can extend to our community when our actions and interactions with others truly reflect our love for God and His Creation.

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Prophethood and Khilafat: Vital in Securing God's Promised Peace

Shoeb Abulkalam

The ultimate reward promised by God for a devout Muslim is to rest in peace in the everlasting paradise of the Hereafter. God states in the Holy Qur'an that His faithful servants will be in a state of complete peace of mind and soul, where no vain or idle talk, or lying will exist (1). Since God is as-Salam, the source and the architect of peace, He states unequivocally in the Holy Qur'an that the greatest gift and reward that the inhabitants of paradise will receive from Him will be "peace" (2).

God has always safeguarded the principle of treating mankind equally in terms of spirituality by sending a Prophet to every nation. As the Holy Qur'an explains, God desired to establish a more spiritual society for the betterment of mankind, hence God appointed His representative Adam (as) as His first Prophet on earth and guided him accordingly.

As the human race evolved physically and spiritually, God continued to send a series of His Prophets to help man to keep up with and to increase the level of human understanding of Divine guidance. Prophet Noah (as) was appointed to expand the spiritual status of human beings, while Prophet Abraham (as) focused on the unity of God in such a way that was unprecedented in anticipation of unifying mankind in a single bonded society. The Holy Prophet Muhammad (sa) was chosen to bring the final, universal teaching in the shape of the Holy Qur'an, through which God gave mankind a comprehensive, precise, and succinct message that was the ideal way of life, one that would lead Muslims to paradise. It also instituted rules and regulations to construct human society on a universal basis and bring about the eventual peaceful society that mankind always wished for. The focus of the teaching was, and is, to establish and to improve one's relationship with God, alongside ways to conduct oneself in the best manner with one's fellow human beings. In the Holy Qur'an, God Almighty states: "And we did raise among every people a Messenger with the teaching" (3).

God's grace is universal, and it encompasses all nations, all countries, and all languages. No nation can complain nor claim that such and such a nation was blessed while they were not.

Since prophets of God have a limited life span, as do all human beings, God appoints a body of Khulafa [plural of Khalifa] or successors of prophets, to continue the mission and teachings so future progeny can be benefited.

Some Prophets appointed their Khalifa in their lifetime, otherwise, the followers of the Prophet elected one after his passing away. The function of the Khalifa of the Prophets was to continue the mission of that Prophet and perform their best in meeting the objectives set forth by the Prophet under the guidance given by God. God chooses the person who is most eligible to become a Khalifa and guides a group of pious believers into manifesting His will through a process of selection of the Khalifa. Thus, it may seem apparent that the Khalifa is chosen by a group of pious people, but it is in fact the will of Allah that guides their faculties in electing the Khalifa of His choice. Once a Khalifa is selected, he holds that position for the rest of his life as a living testament to Divine will (4).

The community of followers of a Prophet continues to nourish its faith and traditions under the blessing of the institution of Khilafat [successorship] for as long as Allah wishes. Allah says in the Holy Qur'an: "Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be rebellious" (5).

Hazrat Mirza Bashir Ahmad (ra) states: "God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires an eternity. This is why Allah has established the system of Khilafat after the system of Prophethood. The Khalifa continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifa till it becomes a strong and sturdy tree. It shows that in fact, Khilafat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet (sa) says that after every Prophet, the system of Khilafat is established" (6).

Hazrat Mirza Ghulam Ahmad (as) states: "According to the Holy Quran, till the end of time, you will continue to be blessed with spiritual life and material vision from God and the people of other religions and nations will receive this light from you. This spiritual life and material vision will empower you to invite others towards Islam. And such ability in you, in other words, is called Khilafat" (7).

Hazrat Mirza Tahir Ahmad (rh) states: "In Islam, it is quite clear, like broad daylight, and is a part of Islamic teaching, that without unity and harmony you cannot rightly work on the teachings of Islam. When you go to the mosque for Namaz five times a day, there must be an Imam. Standing behind an Imam is a demonstration of unity among people. That is why the Holy Qur'an especially emphasizes the need for congregational prayer. The Imam is given so much importance that if the Imam falters, the entire congregation must follow his mistake even if they know that a mistake has been committed" (8).

Hazrat Hakeem Nuruddin (ra) states beautifully in his book 'The Importance of Khilafat': "Look at the solar system. All the planets are attached to and revolve around the sun. Nature tells us that it is vital to have a central personality in any organization. Look at the life of the noble companions (ra) of the Holy Prophet (sa), or the activities of other nations. They all marched forward because of a central leader. Look around today; we have the same Holy Qur'an. We have the translation and commentary of the Holy Qur'an, and on top of that, we also have the Sunnah of

the Holy Prophet (sa). However, despite all this, Muslims are divided and are victims of all kinds of humiliation. There is no unity, and there is only one reason for this, that is, lack of obedience to an Ameer (leader)" (9).

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), announced a New World Order in his book, *Al-Wasiyyat*, under Divine guidance. He shares that humanity will secure tranquility, peace, and paradise on earth under the system of the Khilafat after him. The Khalifa do not represent the government; Instead, the Khalifa is only answerable to God, who does not partake in any political party, country, race, or tribe. Khalifa's view of the world is based on one human race regardless of skin color, dogma, or origin. The Khalifa continues reminding people to turn to Allah and warn of the world's difficult outcome and potential destruction if humanity does not change its ways in such world turmoil or on the verge of war.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), says: "The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you, which will be with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow, which is the day of everlasting promise. I have appeared from God as glory, and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation" (10).

Describing the role and responsibilities of Khalifa, Sir Muhammad Zafrullah Khan stated: "The Khalifa holds office for life. He is not permitted to abdicate, and cannot be called upon to do so. He must devote his whole time, all his faculties, and his full capacity to the service of the people. He is bound by the ordinances of Divine law and by the principles on which they are based. He must carry them out both in the letter and in the spirit, and see that they are put into effect within the state in the most beneficent manner possible" (11).

Paradise and peace on earth can be realized if the community members comprehend the true concept of this spiritual movement. God is Gracious and Merciful and, through His abundance, grace, and

guidance, continues to lead humanity towards inner peace and spiritual prosperity through His Prophets and Khulafa. The ultimate purpose for humanity is to worship God to get close to its Creator. Continuous guidance is required which is being provided by the Khalifa of the time. This propitious blessing of Khilafat should not be taken lightly; instead, the importance of Khilafat is best studied in depth to establish a sincere connection with God, the Source of peace, through His Khalifa of the time.

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Questions & Answers

Who is the source of peace?

"He [God] is the Source of Peace, that is to say, He is the God who is fully safeguarded against all imperfections, afflictions, and hardships. Not only that, He provides peace and security for all. This meaning is obvious that if He Himself had been afflicted with misfortunes or was to be killed by people, and He was to be frustrated in His designs, then, on seeing such bad examples how could hearts be satisfied that such a God would surely deliver them from misfortunes?" (1).

.....

The Holy Prophet of Islam (sa) said that for true peace to be established mankind had to recognise its Creator and submit before Him. The Holy Prophet (sa) forewarned that a time would come when the Muslims themselves would forget the true teachings of their religion and would not pay due heed to the Supreme Being and would only pay lip service to their belief.

And the Supreme Being that the Holy Prophet spoke about was the God Who is the Creator of the entire Universe. It is that God, Who amongst His many Attributes, is 'as-Salaam' – that is the 'Source of Peace'. Thus, in Chapter 59, verse 24 of the Holy Qur'an, Allah has instructed the Holy Prophet (sa) to inform the world that they should devote themselves to that God who is the Sovereign, the Holy One and the Source of Peace. The meaning of 'Salaam' is He who provides peace to the world and is the light from which all peace emanates.

Thus, as the true source of all peace, God desires an existence of peace and harmony for all of mankind. Just as parents do not like for their children to fight or argue with each other and to cause disturbance in the home, in the same way Allah the Almighty does not like disorder or conflict among His Creation. Parents always love those of their children more who are good-natured and peaceful and similarly, the law of the land favours those who are peace-loving (2).

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poetry CORNER

Peace Of Mind And Heart's Desire

A poem by Hazrat Mirza Ghulam Ahmad (as) of Qadian, the Promised Messiah and Mahdi

*Thou hast all the power and might, O God,
By finding Thee, we gained all our purpose.*

*Every lover takes on an idol,
In our heart, this Beloved has made His home.*

*He is the peace of mind and heart's desire,
The same Whom we call "Lord of all the Worlds."*

*He manifested unto me with support and bounties,
Holy is He Who has confounded my foes.*

*My soul is attached to that Beloved,
He is the Paradise and the Abode of Peace.*

*Where is the strength in me to talk of Him?
There is this mighty stream of love aflow!*

*What blessings Thine are these, O Guide of mine!
Holy is He Who has confounded my foes.*

*Taken from "Precious Pearls," by Waheed Ahmad
(English translation of Durre-e-Sameen
written by Hazrat Mirza Ghulam Ahmad(as))*

NEWS, VIEWS, & REVIEWS

AMNESTY
INTERNATIONAL



February 3, 2021 3:30 am

Pakistan: Persecution of Ahmadis must end as authorities attempt shutdown of US website

The Pakistani authorities must end their ongoing persecution of the Ahmadiyya religious minority, which is now extending across borders, said Amnesty International, Human Rights Watch and the International Commission of Jurists (ICJ), following an attempt by the Pakistan Telecommunications Authority (PTA) to shut down the website of the Ahmadis' US-based community.

On 24 December 2020, the PTA sent a legal notice to the administrators of trueislam.com, stating that the site was in violation of Pakistan's Constitution, and warning they could be charged with blasphemy – a charge potentially carrying the death penalty – for referring to themselves as Muslims. The site's administrators have also been threatened with a fine of 500 million PKR (US\$3.1 million) if they fail to take the website down.

“

Digitally policing Ahmadis on what they can or can't preach, no matter where they are, is a flagrant violation of Pakistan's legal obligations under the International Covenant on Civil and Political Rights

Samira Hamidi, Deputy Regional Director at Amnesty International

The trueislam.com website provides general information about Ahmadi history and beliefs, details the work carried out by the Ahmadi community in the US, including blood drives and veterans' support, and features interviews with prominent community members such as the actor Mahershala Ali.

“Ahmadis in Pakistan have long been the target of systematic attacks, and successive Pakistani governments have failed to respect, protect and promote their human rights, forcing many to flee to other countries. The PTA's efforts to close down their US website shows that even then, a life free from discrimination can be out of reach,” said Samira Hamidi, Deputy Regional Director at Amnesty International.

“Digitally policing Ahmadis on what they can or can't preach, no matter where they are, is a flagrant violation of Pakistan's legal obligations under the International Covenant on Civil and Political Rights to which the country is a state party. We urge the PTA to desist from its targeted campaign against Ahmadis and to ensure that everyone in Pakistan is able to express themselves and profess their religion freely, without fear of reprisals or discrimination.”

According to a PTA press release on 22 January 2021, access to trueislam.com has now been blocked in Pakistan. Amnesty International has been shown an email sent by the head of the PTA on 27 December 2020 to various servers in the country, instructing them to remove access to the website, along with three others related to the Ahmadi community.

“Pakistan has an obligation to protect the rights to freedom of expression and religion online every bit as much as in places of worship or in public spaces. Far from facilitating such protection, the PTA is extending its long arm to violate the rights of



AHMADIYYA
MUSLIM COMMUNITY
United States of America

persons well beyond Pakistan's own borders," said Ian Seiderman, ICJ Legal and Policy Director.

The administrators of the website told Amnesty International that prior to receiving the notice, they received emails from various sources filled with hate speech.

"I was suddenly inundated with hate-filled messages from extremists on my email. And then a few days later, on December 24, the PTA emailed me a notice threatening criminal prosecution and fines for blasphemy and giving 24 hours to remove the trueislam.com website," said Amjad Mahmood Khan, a US-based Ahmadi lawyer who was targeted.

“

The attempt to extend Pakistan's persecution of Ahmadis to other jurisdictions is a dangerous escalation

Brad Adams, Asia director at Human Rights Watch

"It's obvious the PTA seeks to prosecute US citizens operating a US-based website. This is an unprecedented act to extend the reach of Pakistan's abominable blasphemy laws to US citizens, and it's a new frontier in persecution for Ahmadis worldwide," Khan said.

The legal notice to trueislam.com is part of a broader pattern of state overreach by the PTA in recent months, which has included issuing notices to Google and Wikipedia to remove "sacriligious content".

"The attempt to extend Pakistan's persecution of Ahmadis to other jurisdictions is a dangerous escalation. The Pakistani government should end its policing of Ahmadi speech outside the country and focus on providing an enabling environment for free speech, expression, and freedom of religion inside Pakistan," said Brad Adams, Asia director at Human Rights Watch.

Background

The Pakistani penal code explicitly discriminates against religious minorities and targets Ahmadis by prohibiting them from "indirectly or directly posing as a Muslim." Ahmadis are banned from declaring or propagating their faith publicly, building mosques, or making the Muslim call for prayer.

On 25 December 2020, the Pakistan Telecommunications Authority issued a press release saying that Google and Wikipedia had been issued notices. On 28 December 2020, the Lahore High Court Chief Justice Qasim Khan ordered the Federal Investigative Agency to issue notices to Google, stating that shutting down websites was not enough.

Source: Amnesty International 2021

<https://www.amnesty.org/en/latest/news/2021/02/pakistan-persecution-of-ahmadis-must-end-as-authorities-attempt-shutdown-of-us-website/>



ALJAZEERA

Published On 10 Jan 2022

'Auction' of India's Muslim women shows tech weaponised for abuse



Police officials escort a woman and a man at a court following their arrest over alleged involvement in an online app that shared pictures of Muslim women for a virtual 'auction' in Mumbai [Niharika Kulkarni/Reuters]

Technologies such as deepfake and tracking used to harass women as victims struggle to be taken seriously or get justice.

Six months ago, pilot Hana Khan saw her picture on an app that appeared to be “auctioning” dozens of Muslim women in India. The app was quickly taken down, no one was charged, and the issue shelved – until a similar app popped up on New Year’s Day.

Khan was not on the new app called Bulli Bai – a slur for Muslim women – that was hawking activists, journalists, an actor, politicians and Nobel Laureate Malala Yousafzai as maids.

Source: Thomson Reuters Foundation

COMMENT

The Muslim Sunrise



By Mahmood Kauser, Missionary USA, New York

The 1920s witnessed a movement to prohibit the consumption of alcohol, a noble pursuit to safeguard society from a downward practice, and yet the Prohibition of 1920 failed. Not because the laws were inadequate or non-encompassing. Instead, the movement failed because the morality of society had deteriorated to such an extent that they virtually could not survive without alcohol. The exact opposite occurred 1400 years ago in a small town in the deserts of Arabia among people who were also consumed by alcoholism. The difference? The people had been morally uplifted beforehand, until one day, when it was finally announced that alcohol will now be prohibited, the decision was readily and willingly accepted. Impassioned to adopt the decree, all drinking alcohol was discarded, and the streets flowed with it. Thus, society was uplifted because the laws corresponded to the improved morality of the people.

This brings to light the current climate of society today. The excess of promiscuity is so prevalent that laws themselves will not suffice to curb the increase. Tech will continue to be utilized or “weaponized” to exploit people. If the “Me-Too” movement is any indication, it is clear that as “advanced” as society claims itself to be, the

truth in fact points to a steady decline and return to Neanderthalian civilization. Islam defines human civilization as directly connected to the ability to retrain carnal passion for ultimate progress. It gives humankind a purpose greater than survival and procreation. But as society falls prey to materialism and the proliferation of promiscuity, regulating such behavior simply through enacting laws becomes near impossible. That is why in this report, when one app was closed, another popped up. This ordeal will continue because these apps are simply providing services that certain people are already seeking. As long as such demand exists, laws will not succeed in curbing or controlling the tide. This is why the Head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (aba), has said:

“We are living in a time of ever-rising materialism and worldliness where, despite being intelligent, and despite having eyes to see with, most people are living a life of spiritual and moral blindness, in which they consider anything that shimmers or glistens to be made of gold. They fail to realize how superficial they have become and remain ignorant of the far-reaching consequences and harm caused by rampant materialism. I am sure there will come a time when they will recognize that constant exposure to material things on TV, on the internet, and on social media, and the pursuit of vain desires, has been to their profound detriment. They will see how all that they have considered as good and progressive has actually triggered spiritual and moral malice, the like of which perhaps the world has never seen before. They will be forced to admit that the riches of the world have left them spiritually penniless and morally bankrupt. Although we are seeing evidence of this, as increasingly, people are suffering from anxiety, depression, and other mental health issues on a far greater scale than ever before; it is my firm belief that the root cause of this is that they have been trapped by their materialistic pursuits and cravings, and above all, because they have abandoned faith in God Almighty” (1).

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Book Review:

Murder in the Name of Allah

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh)

Rameen Tahir

The book "Murder in the Name of Allah" (1), written by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh), offers a profound insight into the religion of Islam and is the first translation into English of "Mazhab Ke Nam Per Khoon." This book aims to send a reminder that the purpose of any religion, whether it be Islam, Judaism, or Christianity, is to spread peace, understanding, friendship, and tolerance with each other. This book argues that the meaning of Islam, obedience and peace, has been corrupted by minority elements and ulema (learned scholars) of the Jamaat-e-Islami, (a religious political party of Pakistan), especially their loudest voice, Maulana Abul Ala Al-Maududi. Instead of pursuing peace in the name of God, the religion of Islam is starting to be abused by critics and used as an excuse for the spread of terrorism, violence, and disorder, exploited by the Mullahs (religious teachers or leaders) and presented to the world as a Medieval theocracy. Hazrat Mirza Tahir Ahmad (rh) manifests the true spirit of Islam and Ahmadi Muslims, validating to adherents of religions that to sustain a future for humanity, the values of love, forgiveness, tolerance, and freedom of conscience are crucial.

From shedding blood in the name of religion to preaching violence in the name of the Holy Prophet Muhammad (sa), a small minority has destroyed the origins of Islam. Muslims worldwide hang their heads in shame, and their souls cry out over today's religious leaders who preach violence in the name of our Holy Prophet Muhammad (sa), a man who not only strived for peace and responded with forgiveness but who also never said Islam was compulsory upon anyone. The Holy Qur'an portrays examples of people who used violence in the name of religion but had no religion. This fact is evident in the time of Noah (as) and Ibrahim (as); they both called others towards piety and righteousness sympathetically and lovingly, holding no weapon. However, people who wished to suppress their voices, such as father of Ibrahim (as), said: "If you do not detest from your belief, I shall stone you." The words used by both enemies were identical to each other. Throughout the world, there are two conflicting views about how Islam was spread. Was it by the sword or by the Qur'an? Some Muslim scholars divided the life of the Holy

Prophet Muhammad (sa) into Meccan and Medina periods, saying that he was weak in Mecca, therefore, could not spread his message. According to this domain of thought, when the Holy Prophet Muhammad (sa) went to Medina, he gained power and resorted to the sword to spread his message. Maulana Abul Ala Al-Maududi was the leading proponent of this view and kept true to his opinion that Islam could not be spread through spiritual force alone. Being a person who professed to follow the Holy Prophet Muhammad (sa), Maulana Maududi's remarks were not only hurtful but made from malice, ignorance, and arrogance.

Hindus were also falling under the influence of such critics but ultimately conducted an objective study of Islam. Gandhi initially perceived Islam as "born in an atmosphere of violence," but later corrected his view and stated, "The more I study the more I discover that the strength of Islam does not lie in the sword" (2). Pandit Shastri concluded that the observers who viewed the Holy Prophet Muhammad (sa) as someone who "fell short of his ideal of patience, moderation, and endurance" are merely "prejudicial and partisan;" their eyes are covered with a "veil of ignorance." These observers want to present every good quality as a vice and distort their images because of their depravity. Shastri correcting the observer's behaviors indicates that the critics being blind, could not see that the sword that Muhammad (sa) wielded was the sword of "mercy, compassion, friendship, and forgiveness." The Holy Prophet Muhammad (sa) preferred migration over fighting his people; the Muslims always fought defensively in wars, only when the pain became intolerable. Those who tend to believe that religion is spread by force have no real understanding of the ways of religion.

When the Holy Prophet Muhammad (sa) held prisoners of war, he would not torture or kill them; he told them that if they wanted to be released, they had to teach children how to read and write. On the other hand, some people opposed Islam so much that they tried to kill the Holy Prophet Muhammad (sa); for example, Hazrat Umar (ra) (who was later a Caliph) was furiously looking for the Holy Prophet Muhammad (sa) until he heard about

members of his own family reading the Qur'an. Once he read the verses of Surah-Al-Taha that his sister had given him, it was as if light from the Qur'anic verses had embedded into his soul and flipped a switch, so to speak. His reason for going to the Holy Prophet Muhammad (sa) was to accept Islam. Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh) continues to correct Maulana Maududi by quoting from "passion for political authority" (3) authored by Maxime Rodinson, who dominated thinking of Maulana Maududi so much so that he has "converted the life of the Holy Prophet Muhammad (sa), a blessing of mankind, into that of a warrior, a warrior putting the world to rights with a blade of the sword," when all he used were prayers to Allah, the blessing of Allah, the Qur'an, and the kindness and mercy of his own heart.

The controversy continues about Ahmadiyyat and where it came from. Jamaat-e-Islami holds a view that the British government created the Ahmadiyya Muslim Community to divide the Muslim umma (Nation) so that the Muslims would be taken away from jihad (striving in the way of Allah), allegedly saying that Ahmadi Muslims were to "act as a fifth column to destroy the Muslim umma from within" (4). Khalifatul-Masih IV (rh) seeks to explain this quite differently. Ahmadi Muslims believe and know that their movement was founded to establish the supremacy and rebirth of peaceful Muslims. It is ironic to think that the British 'made' Ahmadi Muslims; instead, it was God who planted its seed to fulfill the prophecy given to the Holy Prophet Muhammad (sa) and the promise made to the people of the Holy Prophet Muhammad (sa) that God was sending the Mahdi to reform the umma and destroy the Cross that caused suffering to Jesus (as), (the Mahdi being the Promised Messiah (as), Hazrat Mirza Ghulam Ahmad). The Ahmadi Muslims are now in the altruistic service of humanity. Maulana Maududi continued to assert that the roots of Ahmadiyyat are deep in the British soil of Imperialism to justify his claim about the origins of Ahmadi Muslims. However, the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as) refutes this by saying that "My intoxication in the loving of Muhammad (sa) is the second only to that of God" (5).

Islam is as closely related to terrorism as "light is to darkness or life is to death or peace is to war" (6). These two terms are constantly grappling with one another but never walk hand in hand. Some people who call themselves Muslims indeed belong to terrorist groups; two countries like Iran and Iraq fight in a war, while both are Muslim countries and cry "Allahu-Akbar" (God is the

Greatest) whenever a soldier is bayoneted to death in battle. "On which side of Islam?" asks Khalifatul-Masih IV (rh). But he also states an answer: Iraqi and Iranian soldiers who laid down their lives for a noble cause were duped by their leadership. Islam was neither here nor there. The reasoning for this is supported in the Qur'an when Allah admonishes us: "All believers are brothers; so make peace between your brothers, and be mindful of your duty to Allah that you may be shown mercy" (7). Terrorism is not justified whatsoever, no matter the color of one's skin or the religion they adhere to. Islam does not teach terrorism and disapproves of disorder.

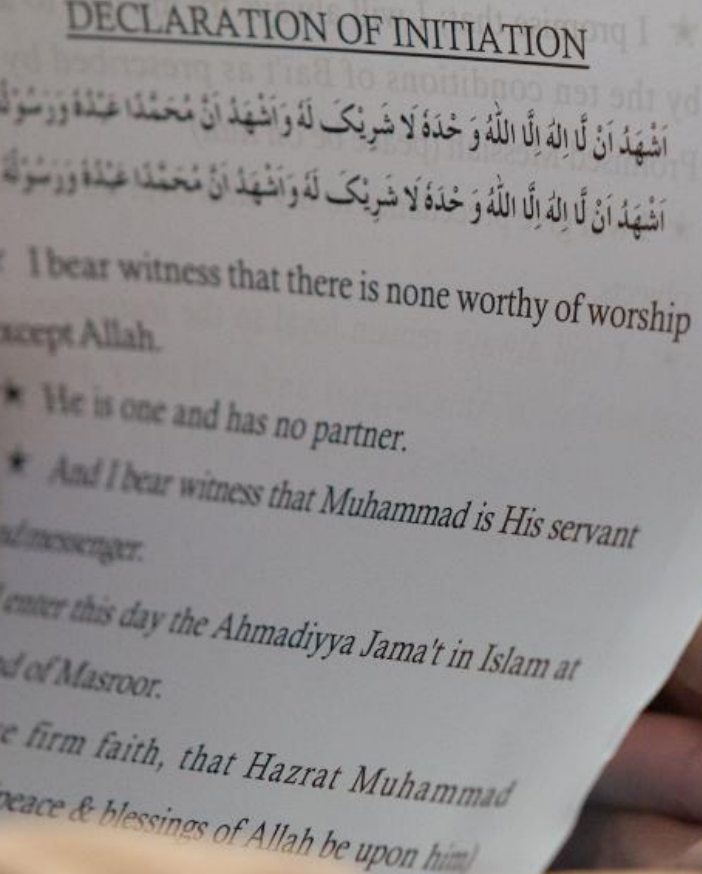
People in today's world are dissatisfied with things they cannot control. These are the people who are "dead meat for exploitation by their corrupt leaders" (8). As for Maulana Maududi, the only focal point in his concept of reform is power obsession, as explained by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh). He is one of the many critics who explain the Holy Prophet Muhammad's (sa) life in political terms, and Islamic worship is military jargon and interprets the Qur'an as pure power politics. Knowing themselves, these critics are incapable of reforming others by patience and humility; thus, they turn to a policy of violence and disorder; they call it the way of our Holy Prophet Muhammad (sa) and Islam. However, the Qur'an is very thorough "When it is said to them: Create no disorder in the land, they retort: We are only seeking to promote peace. Take note - most certainly it is they who create disorder, but they realize it not" (9).

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (rh) expresses his deeply-rooted belief that neither Islam nor any true religion can sanction violence and the bloodshed of innocent men, women, and children in the name of God.

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10 Conditions of *Bai'at*

On December 1st, 1888, the Promised Messiah (as) published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of *Allah's* creatures.
- 5** That he shall bear every hardship for the sake of *Allah*.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life.



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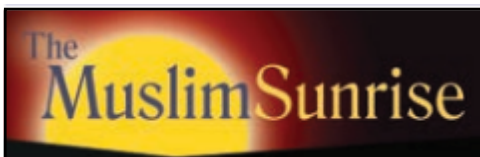
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